

51

Volume 51, Spring 2002

OUTLOOK

THE MAGAZINE OF SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY



CALLING OUT
THE CALLED

SOUTHEASTERN SEMINARY STUDENTS FORSAKE ALL AND ANSWER GOD'S CALL

TABLE of CONTENTS

Missions



Campus

President's **Paige** 3
Board of Trustees 4
Ph.D. **Students** 5
Learning **Center** 10
Educational **Investment** 11

Faculty

Pete **Schemm**: *Heart for Students* 7
Russ **Bush**: *More than meets the Eye* 9
Ned **Mathews**: *Prayers Answered* 22
Nannette **Godwin**: *Music to Your Ears* 28
Faculty **Speaking** Engagements 31

Alumni

Gerald **Harris**: *Committed Ways* 12
Jerry **Pereira's** *Pauline Conversion* 13
Alumni Update 30



ARE YOU CALLED? 14

Cynthia **Mann**: *Called to Counsel* 18
Ed **Kendrick**: *Called to Church Planting* 19
Chris **Church**: *Called to Minister* 19
Rich **Lee**: *Called to Chaplaincy* 20
Kale **Rush**: *Called to Foreign Missions* 21

**Southeastern Baptist
Theological Seminary**
Wake Forest, NC

Dr. Paige Patterson
President

Dr. Waylan Owens
Vice President for Institutional Effectiveness

Bart Neal
Vice President for Development

Kelly Davis
News Editor

Jason Hall
Staff Writer

Beverly Teer
Graphic Designer

Michael Clifton & Scott Stark
Photographers

We would like to offer
special thanks to Jon Alcott
Photography for providing the
cover story photos.

Outlook is published annually by
**Southeastern Baptist
Theological Seminary**
PO Box 1889
Wake Forest, NC 27587
<http://www.sebts.edu>

To inform us of address changes or
about alumni who are not receiving
the Outlook, please contact us at
919-761-2203 or www.sebts.edu

**Southeastern Baptist
Theological Seminary**

is an agency of the Southern
Baptist Convention, supported by
the gifts of the Cooperative Program
Friends of the Seminary who provide
assistance through wills, estates
and trusts, and by individuals.

CALLING OUT THE CALLED



In John 9:38 Jesus said, "Pray the Lord of the harvest that he will send forth laborers unto his harvest." My conclusion based on this passage would be that it is appropriate to pray that God will, in fact, impress upon people everywhere the necessity of giving

their lives to bring in the harvest. I cannot help but conclude that it is also proper, therefore, verbally to extend that call to people throughout our Southern Baptist Zion.

My own sensitivity to the possibility that God might want me to give my life in this kind of a way developed early around a black-and-white television set, which I realize dates me, but I can easily remember when television came in. My mother used to watch the news programs. As she watched them, I observed on many occasions that she wept. Finally, I asked her, "Honey (the name everyone used for my mother, including the children), why do you weep when you watch the news report? I admit the news is often not good, but it isn't really that bad either." She simply replied, "Son, don't you see the milling throngs of people who are like sheep without a shepherd, hopelessly lost? Every time I see them I am praying that God would send somebody to tell them about Jesus."

Recently Mrs. Patterson and I had the opportunity, along with several faculty members and trustees Richard and Gina Headrick, once again to visit Asia. There the millions can be observed in a passing glance. There we discovered our students – some in the two-by-two program, many who are recent graduates – laboring under some of the most difficult and demanding circumstances that I have ever seen. Far from home, sometimes in physical danger, always under spiritual duress from the attack of the evil one and frequently with children and even adults subjected to the most horrendous diseases with minimal medical care, I saw happy, triumphant men and women delighted with the opportunity just to be of service to the King.

While we were in Asia, we also visited Myanmar (ancient Burma). There we visited the sites that to me were almost sacred, those places where Adoniram Judson labored for the

cause of the Kingdom. Judson was our first Baptist missionary to Burma. We were able to visit seven congregations that he had established in the area of Moulmein, Amherst where Anne (his first wife) is buried. We visited the grave site of little Charles, who died before his second birthday in the cause of missions, and the ancient capital of Ava located not far from the modern city of Mandalay, where Adoniram Judson was held as a prisoner during the British-Burmese War. Observing once again the incredible impact of lives like those of the Judsons and observing our own students following in his footsteps was all the inspiration I needed to renew again my commitment to the cause of Christ.

What does, however, grieve me and cause me concern is that I do not believe most of our young people today are being encouraged to think and pray about the possibility that God might call them to this kind of work. Across the next few months and years Southeastern Baptist Theological Seminary's particular message to the churches is going to be an invitation to begin following the scriptural admonition of our Lord once again and to pray that the Lord will send forth workers unto His harvest. We are going to be pointing to the examples of hundreds and even thousands of godly pastors and missionaries and saying to our young people, "Can you not see God using you in some way such as this?" A major part of the effort will be urging pastors to include, in their invitation, an opportunity to respond to the call of God to some aspect of the ministry. Finally, we are going to urge college students all across the country to visit one of the six seminary campuses and see what God is doing through our theological seminaries. In doing all of this, there is no group quite as important as the alumni of Southeastern Seminary. May I ask you to join me in making this new emphasis one of your major concerns in prayer and in action? Come visit us at Southeastern and observe the remarkable things that God is doing here among us.

A handwritten signature in dark ink, reading "Paige Patterson". The signature is fluid and cursive, with a long, sweeping underline that extends to the right.

Paige Patterson
Magnolia Hill

TRUSTEES APPROVE DEVELOPMENT PLAN

by KELLY DAVIS



Paige Patterson addresses the Board of Trustees with proposed expansion plans.

Southeastern Seminary's Board of Trustees voted to adopt a \$50 million development plan and expand campus facilities during the bi-annual trustee meeting, April 15-16, on the Wake Forest campus.

The trustees unanimously approved a recommendation that the administration formally request approval from the Executive Committee of the Southern Baptist Convention to conduct a multi-phased financial development plan to raise a total of \$50 million.

"We stand on the threshold of a special time in the life of our seminary and in our effort to train the next generation of pastors and missionaries," said Vice President for Institutional Advancement Bart Neal. "I am grateful for the enthusiastic support and response that we have received from our Board of Visitors and Board of Trustees for this significant endeavor."

Over the past five years, the seminary has completed the first phase of the master plan which included the renovation of

Stephens-Mackie Hall for faculty offices, the renovation of Goldston Hall for student apartments, the updating of Adams Hall, which houses seminary classrooms, and the construction of the Jacumin-Simpson Missions Center.

The expansion will continue at Southeastern with the trustees' vote to develop plans for a new 40,000 square foot multi-purpose student center.

The Ledford Center, which currently houses student services, will be renovated to provide 50,000 square feet of space for physical fitness and recreation facilities.

The two-story student center will house a dining facility, kitchen, health service facilities, counseling service facility, coffee/ice cream shop, and a computer lab for students.

The construction of the student building will begin Phase 2 of the Campus Master Plan, the expansion of the west side of campus.

"I believe in the mission and vision of Southeastern and I am

Continued on page 8

SEBTS P.H.D. STUDENTS REACH NEW HEIGHTS

Three Southeastern Ph.D. students present their ideas.

Church and State: *A Wall of Separation?*

"Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of the government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between church and State." These words of Thomas Jefferson in a letter to the Danbury Baptist Association have provided the primary foundation for the separation of church and state in America. Thus, the subject of this short essay and much of my current research lies in discussing issues which have surfaced from discussions of this statement.

The first issue concerns the nature of the Constitution of the United States of America. Is this document a living document which changes with the beliefs of the people, or is this document a fixed cornerstone upon which our nation is built? The importance of this question cannot be underestimated. If the Constitution exists as a living document, then interpreters should not utilize the above letter of Jefferson to the Danbury Baptists to create a separation between church and State as it explains original intent. This letter is outside evidence not pertaining to the document itself. Since this letter has been used, one may assume that the Constitution has been viewed in past times as a fixed document. Thus, I sought to examine the original meaning.¹

In examining the original meaning, a second issue arose concerning the definition of the word "religion." By modern connotation and denotation, religion encompasses any "system

of religious attitudes, beliefs, and practices."² This definition includes scientology, secularism, witchcraft, evangelicalism, Mormonism, etc. All of these must be tolerated but not established by the United States government. However, the original intent of the Constitution and the statement above provided freedom to practice religion with primarily evangelical faiths in mind. I am not suggesting that other belief systems should not be tolerated. I am merely trying to demonstrate how easily meanings can change.

The third question is closely related to the second. If

secularism, scientology, and other "systems of beliefs and practices" qualify as religions, then does public education violate the establishment of a religion by the state? Public education seems to establish a secular system of beliefs by teaching children a secular worldview. This secular worldview seems to me to be a pagan form of religion. Although the current system, which seeks to educate everyone, is admirable, it may not be constitutional, and almost certainly is not religiously rewarding.

The fourth question deals with toleration. As a Southern Baptist, I have often been labeled intolerant. My understanding of toleration has been the toleration of people, not beliefs. I must tolerate my neighbor when he tells me the world is flat by not persecuting him or her. However, I am obligated with all powers of persuasion to correct that wrong belief. Likewise, I am obligated to peacefully challenge beliefs that are contrary to the Bible. People should be

tolerated — nonsensical ideas should not. If this is toleration, then I submit that Southern Baptists are extremely tolerant.

In conclusion, let me stress the importance of the relationship between church and state. Some public

"...the original intent of the Constitution and the statement above provided freedom to practice religion with primarily evangelical faiths in mind."

Continued on page 6

Church and State

Continued from page 5

educational systems train children not to believe in a God who created them and loves them but in evolution and chance. Furthermore, secularism encourages biblical illiteracy and decreases knowledge of Jesus Christ and the Ten Commandments by its insistence on the removal of Christian influence in an effort to further its own system of beliefs. However, the quintessential reason for concern lies in toleration. If the majority views Southern Baptists as intolerant (mainly in beliefs), one day the majority may choose not to tolerate (physically) Southern Baptists who believe that Jesus provides the only way for salvation. Are you ready for that reality?

Thomas White, PhD Candidate

Adrienne Koch, and William Peden, *The Life and Selected Writings of Thomas Jefferson* (New York: Random House, 1944), 332.

1. For more information see David Barton, *Original Intent: The Courts, the Constitution, and Religion*. (Aledo, Texas: WallBuilder Press, 2000).

2. Frederick C. Mish, *Merriam-Webster's Collegiate Dictionary*. 10 ed. (Springfield, Mass: Merriam-Webster, 2001), 985.

OpenTheism and the Sovereignty of God

Old Testament exegesis plays a prominent role in open theism. Open theists cite its anthropomorphic language as illustrative of a God who can regret his actions and change his mind. They conclude that evil is, in many instances, something which God cannot control, an inevitable side effect of human free will. However, this picture of God is not consistent with the overall portrayal in the Old Testament. The book of Job, in particular, seriously undermines it. Here, God is undeniably sovereign, even over evil. Perhaps more importantly, Job is accused of temerity in questioning God. Who is this that darkens my counsel with words without knowledge? (Job 38:2) God neither has to answer for His conduct, nor does so; and Job receives no explanation for his suffering. The only response to his questions and accusations is the statement of the

sovereignty of God. God is not liable to humankind for His ordering of creation. Our confidence must lie in his character, not in our understanding of that character.

Perhaps the problem inherent in open theism is its attempt to put God in a box. Can we, the finite, characterize, classify, or explain the infinite? As the Lord phrased it through the prophet Isaiah, For my thoughts are not your thoughts, neither are your ways my ways, as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts (Is. 55:8-9). Rather than attributing human short-sightedness to God in an attempt to explain the problem of evil, perhaps we would do better to let God be God, the inexplicable, ineffable Master of creation who is in complete control of that creation even when we do not understand His purposes.

Kathryn Johnson, PhD Candidate

A Tool for the Pastor's Toolbox

It is a fact that there is not one corner of this grand universe over which the Lord of Glory does not say, "It is mine!" The implications for this are massive. One clear implication is that every part of our American culture is owned by Christ.

The question arises: Is there an oft-neglected tool that can help the pastor-theologian as he seeks to glorify God in the midst of American culture?

The answer is yes – one neglected tool is that of cultural critique. It involves analysis of false worldviews, and how those worldviews are destructive. One example of a false and destructive worldview is Creative Anti-Realism. This is the view that humans are somehow responsible for

the structure of the world. This, in turn, usually breeds relativism and nihilism. Relativism is the belief that there is no truth, while nihilism is the belief that there is no meaning. The Christian cultural critic can point out that this leads to despair – the logical result of this worldview is suicide. Christians offer a better theory than Creative Anti-Realism. We know that God defines truth, and God confers meaning on our existence.

This type of Christian cultural critique is an exact fit for some of the problems confronting the pastor-theologian in his task of working toward the transformation of culture.

Bruce Riky Ashford, PhD Candidate

Teaching *from the* Heart

*Professor Peter Schemm's classroom philosophy
has been shaped by the trials of life.*

b y J A S O N H A L L

While a student at Southeastern Baptist Theological Seminary, some of Peter Schemm's greatest lessons were learned outside the classroom.

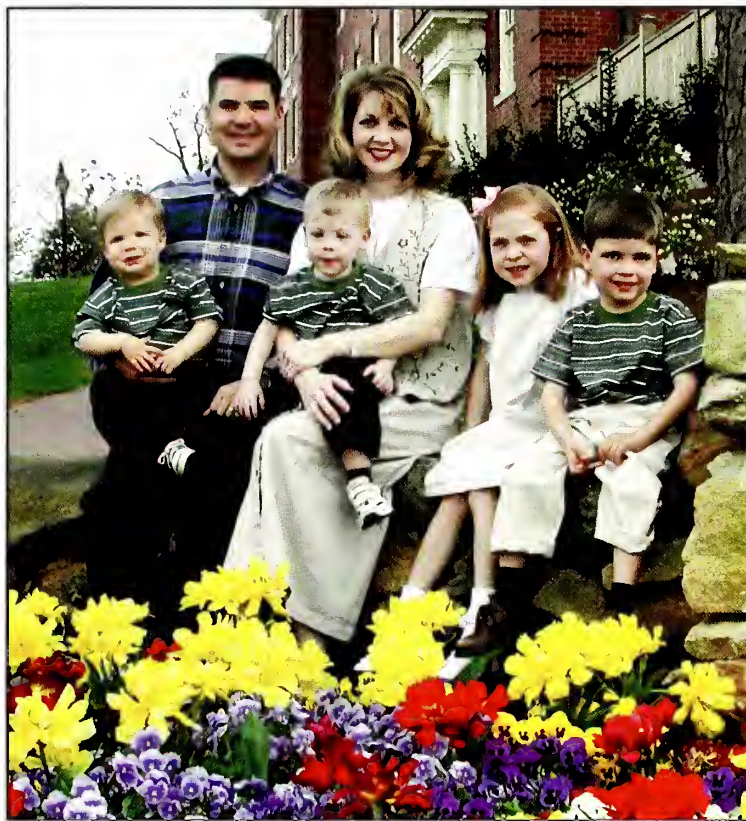
Schemm is one of the seminary's newly elected professors, now teaching in the areas of systematic theology and Women's Studies. He's also a graduate of Southeastern, earning both his M.Div. and Ph.D. degrees at the school.

Schemm treasures his training, but his time at the seminary also taught him to respect students' family lives as well.

Schemm and his wife of nine years, Vicki, have four children – Charis, 7; Colby, 5; Jacob, 2; and Zachary, 1. Colby and Zachary were born healthy. Charis and Jacob were born prematurely, though, Jacob dangerously so at 24 weeks and five days. Charis was born with a hernia that collapsed her right lung as a baby.

Doctors were pessimistic about the survival of both children, who were born during Schemm's years as a Southeastern student. Through God's grace both children survived the ordeals, as did their parents. Schemm looks back on the experiences and thanks God for the growth that occurred in his life, despite the threat of tragedy — or maybe because of it.

"You're constantly being shaped into the man of God that God wants you to be," he said. "I look back on them as times of purification and pruning. Pruning is to be expected of a man



The Schemm family: Zachary, Peter, Jacob, Vicki, Charis and Colby.

who walks with Christ." When Schemm followed God's leading to Southeastern as a master of divinity student in 1993, he did not intend to stay long.

God had other plans. "I finished the M.Div. and realized that I wasn't finished studying," Schemm said. "I still think of myself as in the training process."

Along with six companions, he joined the ranks of elected faculty in January by signing and affirming the *Abstract of Principles and Baptist Faith and Message 2000*.

Schemm is one of Southeastern's youngest professors, and is also one of the few professors

to have graduated from Southeastern after the conservative resurgence reformed the ranks of the faculty.

When he began his studies, Schemm felt called to be a pastor. He said his current role as a teacher gives him an opportunity to impact other pastors.

"My calling hasn't changed," he said. "In the pulpit, or in the classroom, I have the same passion: to 'rightly divide the word of truth.' I just love to teach the Bible."

Schemm has helped shepherd the Women's Studies program in the past couple of years, mainly because of his interest in feminism's impact on theology.

He teaches at the seminary level and at Southeastern College at Wake Forest. He said he enjoys the "energy and

Continued on page 8

"My calling hasn't changed ... in the pulpit or in the classroom. I have the same passion: to 'rightly divide the word of truth.' I just love to teach the Bible."

excitement" of the college classroom, as well as the more "mature and pastoral" climate in the seminary.

Faculty Dean Russ Bush was at the hospital when Schemm's oldest daughter was born, when the doctors told him there were complications. Schemm's wife was Bush's secretary before she became pregnant.

"I think the fact that he went through such difficult times helped him to mature in many ways, theologically as well as spiritually," Bush said.

After seeing him grow through such trials, Bush gained respect for Schemm not only as a student and academian,

but as a man who could lead others and help them grow.

Schemm's vision for his students is to become "pastor-theologians," men who can not only communicate God's truth in the pulpit but also know how to study and to teach it.

Despite a hectic schedule, Schemm does not spend all his time in the office and classroom. He helped plant and pastored Joy Baptist Church in Chatham County, North Carolina, while a student. He is now an active member of Trinity Baptist Church in nearby Rolesville, preaching there periodically.

Trustees

Continued from page 4

dedicated to supporting the expansion of the institution," said Trustee Jim Goldston, Raleigh, N.C. "I believe the possibility of this expansion will bring more students to our campus and more students on our campus will broaden our influence in the future churches."

President Paige Patterson told the trustees that the seminary must prepare for the future by accommodating the growth of the institution.

"Our churches are calling out the called," Patterson said. "Until Jesus comes' is not just a slogan. It is our way of life. If He tarries, many thousands more will answer the call and come for training. We must be prepared with scholarship and a passion for reaching the lost, and we must be prepared with endowment and buildings and financial aid."

In his presidential address, Patterson spoke favorably of the recent visit from the Association of Theological Schools and Southern Association of Colleges and Schools. Patterson informed the board that the Association of Theological Schools has reaffirmed accreditation for the seminary for ten more years.

The board elected Robert Cole as

Assistant Professor of Old Testament and Semitic Languages. David S. Hogg was introduced as Assistant Professor of Church History under Presidential appointment. Promotions included Gary A. Galeotti from Professor of Old Testament to Senior Professor of Old Testament, Maurice A. Robinson from Professor of New Testament to Senior Professor of New Testament, John H. Sailhamer from Professor of Old Testament and Hebrew to Senior Professor of Old Testament and Hebrew, and N. Allan Moseley from Associate Professor of Old Testament and Hebrew to Professor of Old Testament and Hebrew.

The board of trustees also approved eight new classes. In the college, American Religious History, American Constitutional Development, United States History since 1945, and Conditioning for Health, will be added. New courses in the seminary included: Practicum in Sports Evangelism and Reaching the Radically Unchurched in America and doctoral seminars in New Testament Ethics and in Current Issues in New Testament Study.

IN OTHER BUSINESS:

-The trustees voted to increase faculty and staff salaries by three percent each.

-The board approved a record budget of \$17,637,907 for the 2002-2003 fiscal year, which represents a 4.73 percent increase over the previous year's budget.

-The board approved four new student endowments.

-Approval was granted for the demolition of the existing Ruby Reid Center and former cafeteria building in preparation for the new student center.

- Student enrollment was reported at an all-time high at 2,225.

NEVERTOOBUSY

Academic dean takes time for students and children

by J A S O N H A L L

At one point in his ministry, as Jesus was teaching in the region of Judea beyond the Jordan River, a group of young children were brought to the Lord so that He might bless them. As Matthew records it, the disciples decided Jesus did not have time for the children and tried to send them away.

Jesus replied this way: "Let the little children come to me, and do not forbid them; for of such is the kingdom of heaven."

Russ Bush loves that story.

"How you handle your children has a lot to say about your understanding of spiritual things," said Bush, Southeastern Seminary's academic vice president and faculty dean. "I've always enjoyed working with children and spending time with them, because one of the things I've seen in the New Testament is that Jesus made time for children."

Whenever a child walks into the dean's office, Bush stops what he's doing and spends time talking with the child, showing the child his fish tank and the various trinkets adorning the shelves.

Around the campus, Bush is known as an administrator, one who came to the campus and led the faculty in the midst of a massive shift in the faculty's collective theology. He's known as a tough professor of philosophy, an accomplished author of several books and a dogged defender of Biblical inerrancy.

But some know that Bush's heart is as big as his intellect.

His wife Cindy knows. She met Bush



Dean Bush

when they were both attending Mississippi College, and the thing that jumped out at her at first was this: He was young, but he knew where he was going.

"He was smart, and he was wise, even then," she said. "But he liked to have fun."

Waylan Owens, Southeastern's vice president of institutional effectiveness and Bush's former next-door neighbor, knows.

"Dean Bush is the most amazing man I have ever seen with small children," he said. "Children love him, and he obviously loves children."

Bush is a private person by nature, but doesn't mind talking about some of the things that shape his ministry, that really give him a passion for what he's doing. One of those things is interacting with students, but not necessarily as the dean.

"Often when students come in here, they have a problem and they don't want to come here," he said. "I'm never too busy to take time with that student who

comes with a special concern."

When he began teaching philosophy at Southwestern Baptist Theological Seminary, Bush stretched himself to spend at least a few minutes, one-on-one, with each of his students. But as the school grew, he realized that was no longer feasible. He still regrets that he can't get to know each one personally.

Now, part of Bush's job is regularly going overseas to teach a class with Southeastern's 2+2 International Church Planting students, those who are actively involved in engaging another culture in the name of

Christ. He loves it because he is free from administration for those few weeks and able to enjoy personal interaction with those students — talking in class, going out to dinner, dispensing advice and soaking up their enthusiasm.

"I've been very involved in the lives of a lot of those students that are going to the mission field," Bush said. "That's a unique position that I'm in here that I would never have an opportunity to do."

Above his busy schedule, Bush has had more serious challenges in his academic career, challenges that he feels God specially gifted him to overcome. One of those was taking the job he holds now, as academic vice president and faculty dean.

When Bush was hired by former president Lewis Drummond, the majority of faculty members were opposed, many of them vehemently so, to the Biblical inerrancy viewpoint that Bush exemplifies. They thought he had come simply to

Continued on page 27

STUDENTS *Participate* IN TUTORING *Program*

b y J A S O N H A L L

Bettie Edwards Murchison sees young students pour into Wake Forest's DuBois Center every week, each in desperate need of tutoring and mentorship.

She was particularly frustrated earlier this year.

"I thought, 'I don't know where I'm going to get volunteers to have the time and energy to tutor these students,'" said Murchison, the center's director. "The next thing I know, Ken Coley's calling me... that prayer was answered big time."

Southeastern Education Professor Coley had seen an article about the center in the newspaper, and was calling to offer the services of 30 of his students from his education classes as tutors.

Both Murchison and Coley say God brought them together, creating a partnership between Southeastern College at Wake Forest and several educational agencies.

At the apex of the partnership is the center, an after-school learning and community center only a few blocks from Southeastern's campus. Murchison is the director of the center, where hundreds of primarily middle school-aged children get tutoring and other services.

The students will be matched up with children in need of tutoring and mentorship. This program satisfies the students' curriculum requirement for field experience and weds that experience to real-world ministry in



Southeastern College student Bob Rapier tutors at the DuBois Center as part of a new teacher education cooperative program.

the college's backyard.

"The kids at the center will come with a variety of needs," Coley said. "Our students need training and experience as they develop ... to respond to those needs."

The partnership includes Community & Schools of Wake County; SouthLight, a Wake County substance abuse prevention agency; the center, and the college.

The students' primary tasks will be after school tutoring in a variety of subjects. According to Antowana Blount, volunteer training and recruitment manager for Community Learning Partners, the short term academic goal of the program is to get 95% of the students testing at or above their grade level by 2003.

But the real rewards of the program go far beyond that, Blount said. College students can act as mentors to many local students who come from the neighborhood's single-parent and difficult homes.

That can prevent destructive behaviors like school violence, alcohol and drug abuse, while spreading the message of the Gospel of Christ.

"If kids know there's an adult who cares about them, they're less likely to engage in those risky behaviors,"

Blount said.

Murchison added that students can have an impact far beyond an individual child.



1. A Dubois Center student works on a computer at the tutoring center. 2. SECWF student Dinara Alexander works with a local boy. 3. SECWF student tutors a group of young boys.

"It impacts a family and, eventually, a community," she said.

Coley is confident that the experience will be enriching for his students, so much so that he hopes "as word spreads that others in the Southeastern community will

participate."

The volunteer program isn't skills intensive, Coley said, and once applicants pass a routine background check they will take a free two-hour training course before they begin.

The program will continue indefinitely, Coley said.

"It's an opportunity for our students to get practical learning experience," he said, "and we want to be a blessing to the community."

EternaleducationalInvestment

b y M A T T H E W M U L L I N S

The educational foundation of Southeastern College at Wake Forest is equipping men and women to minister to today's world based on a proper Biblical worldview.

Dean of the College Gerald Cowen said that the Christian education received at Southeastern College is based on God as the Creator of the universe.

"This foundation stands in stark contrast to the universities and liberal arts schools of our time who teach that life is all based on evolution," he said.

The idea that life began with God provides purpose and meaning, while the idea that life began with some lucky chance drains life of any true meaning, he stated.

"From the very foundation, these two

ways of thinking and educating are very different," Cowen said.

Another positive aspect of the College is its position under the wing of the Seminary.

College students are provided with role models right on campus, Cowen stated.

Men and women in the seminary who are further along in their education provide college students with a picture of what seminary life is like.

The consensus among Southeastern College students is that a solid Christian foundation in education is vital.

Most students, whether they start their educational career at Southeastern, transfer from another school, or come from a foreign country,

say they are attending Southeastern College to answer a call of God on their lives.

Students at Southeastern College enjoy a spiritual atmosphere with plenty of depth and practical application to the world in which they live.

They realize that the things they are learning will not only last on earth as they minister in today's culture, but the education they are receiving on campus is of eternal value.

Education is not just a temporal matter at Southeastern; it is an investment that will last forever.

"Southeastern College at Wake Forest is in it for the long haul," Cowen said.

ALUMNUS: **commit** Your **WAYS** to the **LORD**

b y K E L L Y D A V I S

Southeastern Baptist Theological Seminary Alumnus Gerald Harris wasted no time in 'committing his ways unto the Lord' when he was called into full-time ministry at the age of 13.

"I feel like God called me to do what I wanted to do with my life," he said. "My grandfather was my first pastor, and I loved and admired him."

Harris cited his parents and grandfather as godly influences. As a pre-teen, he participated in the Royal Ambassador program where he learned Scripture passages. In fact, Harris was called into ministry at Royal Ambassador summer camp at the age of 13. At age 15, he preached his first sermon. By the age of 19, he was called to pastor his first church.

"I can't imagine myself doing anything else," Harris said. "Being a pastor is rewarding and fulfilling."

Harris graduated from Southeastern in 1966 and is the senior pastor at East Side Baptist Church in Marietta, Ga. He was the National Alumnus of the Year in 1997. He also has served as the President of the National Alumni Association. In 1999, Harris served as the president of the Georgia State Convention.

Harris said Psalm 37 has been a great inspiration to him throughout the years: "Commit your way to the Lord, trust also in Him, and He shall bring it to pass. He shall bring forth your righteousness as the light, and your justice as the noonday."

Harris advises young Christian men and women in his church to "go out into the world determined to be in ministry unless God



Alumnus Gerald Harris returns to Southeastern to preach in Binkley Chapel.

redirects your life."

"Jesus called tax collectors, zealots, nationalists. There were lots of different vocations," he said. "I think every young person needs to look at his life and ask 'where can I make the greatest contribution to the kingdom of God?' And for some people that may be the business world, or for others it may be the athletic world."

Harris contended that pastors have the responsibility to help the young people in their congregation detect and understand their own spiritual gifts.

"Paul said to Timothy, 'stir up the gift within you, and neglect not the gift that is within you,' and I think pastors have the responsibilities to be encouraging in that regard," he said.

Wesley Price, a Master of Arts in Intercultural Studies student at Southeastern Seminary, grew up in Harris's church and was an intern at the church for several years while Harris was the senior pastor.

"Dr. Harris's pastoral leadership is tender," Price said. "He is a caring man who is careful to teach people to follow the Spirit of God. I would follow his example because of the way he loves and cares for his congregation."

During his seminary years, Harris was the pastor of Mt. Olivet Baptist Church. He said his support came from the lay people who prayed for him during his seminary days. "They expected me to preach the Word," he said.

Harris also cited Dr. Leo Green as a great source of inspiration to him during seminary.

Describing the change in Southeastern over

"Jesus called tax collectors, zealots, nationalists. There were lots of different vocations..."

the past thirty years as "remarkable," Harris said he is impressed with the vision of the institution.

"It is unbelievable," he said. "The transformation is absolutely remarkable. I always dreamed of a seminary on the east coast that could impact this part of the country for the cause of Christ and produce preachers not only who had the

head knowledge of God's Word, but who were inspired and inflamed to speak the truth. And I see that now. I see entire churches and entire state conventions changed because of the influence of this seminary."

Harris has three grown children and eight grandchildren. His daughter, Miriam, is married to a pastor and his

twin sons, Jerry and John, are both deacons at Harris's church.

Harris's wife of thirty-nine years, Martha Jean, is active in the church choir and teaches ESL (English as a second language).

ALUMNUS TESTIMONY

JERRY PEREIRA

by KELLY DAVIS

Although Southeastern Baptist Theological Seminary alumnus Jerry Pereira grew up in a Catholic home, he never heard the Gospel of Christ fully explained until he joined the Army after high school.

While stationed in Germany, Pereira traveled to England to attend a spiritual retreat and attended a Billy Graham Crusade where he accepted Jesus as his savior.

Describing his conversion as Pauline, Pereira said not only was he saved at the Billy Graham Crusade, he also was introduced to the Southern Baptist denomination. As he grew spiritually, he discovered that his philosophies lined up with Southern Baptist doctrine.

"Dr. Graham told us to start where we are and to seek to fulfill God's call in our lives," Pereira said. "So after I returned to America from serving in Germany, I joined a church. The next Sunday I was baptized. The following Sunday I was called into the ministry. The Sunday after that I preached my first sermon."

Pereira said he believes in the "immediate implementation of the will of God."

"I would encourage young people to



Jerry Pereira

implement their calling," Pereira said. "Get the best training you can and if God is calling you to preach, start preaching. Learn by doing it."

Elected in November 2001 as president of the North Carolina Baptist State Convention, Pereira said he is thrilled at the vast ministry opportunities with the North Carolina Baptist State Convention.

"I am thrilled with our institutions such as the Baptist Children's Home," he said. "I love listening to the young

people share with tears in their eyes how they were led to Christ by Baptist workers."

Pereira is also impressed with the work with North Carolina Baptist rest homes.

"I am seeing that we are maintaining dignity of life from birth to the end of life, offering to all a meaningful living environment."

Pereira said this year the state convention is focusing on the Great Commission, emphasizing missions and evangelism.

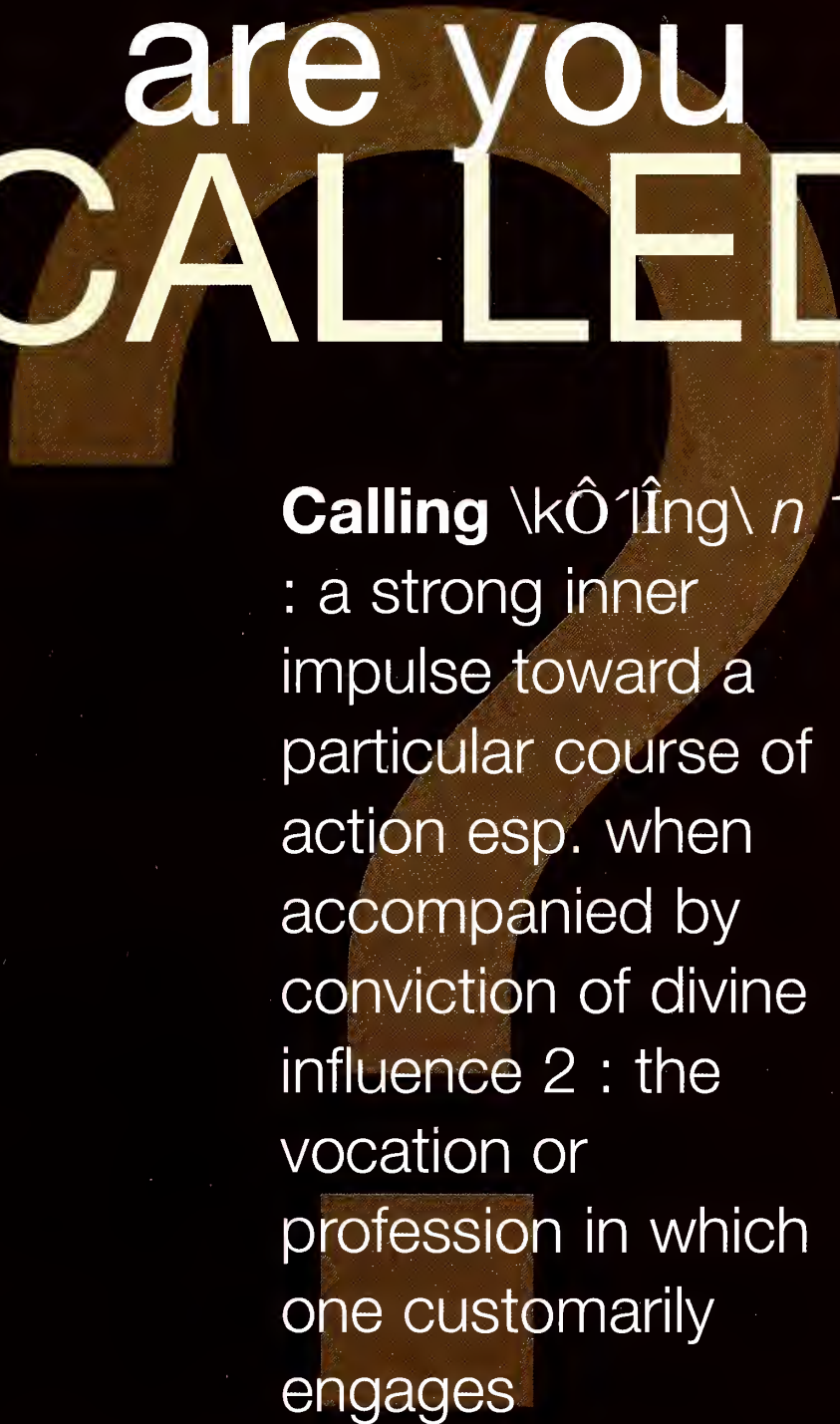
"Southeastern Seminary has played a part in emphasizing evangelism in this country and around the world," he said. "I always hungered for a time that conservative evangelism would be expressed on our campus. I am thrilled about the change in Southeastern Baptist Theological Seminary."

Pereira graduated from Mars Hill College in 1978, Southeastern Baptist Theological Seminary in 1981 with a master's of divinity degree and Emanuel Baptist Theological Seminary in 1995 with a doctor of philosophy degree.

Pereira is married to Sally Ann and has two children, Emily Ann and Mary Priscilla.



SOUTHEASTERN'S STUDENTS PROUDLY ANSWER



are you CALLED

Calling \kô'îng\ *n* 1
: a strong inner
impulse toward a
particular course of
action esp. when
accompanied by
conviction of divine
influence 2 : the
vocation or
profession in which
one customarily
engages

Photo by Jon Alcott.

b y J A S O N H A L L

WER GOD'S CALL UPON THEIR LIVES

About 6 billion people live in the world today and by some estimates, the world population could be as high as 12 billion by 2050. The majority of those people do not know Jesus Christ as their personal Savior.

About 285 million people call the United States home. At least 190 million of them do not know Jesus Christ as their personal Savior.

About 12,000 students are currently enrolled in the Southern Baptist Convention's six seminaries, tasked with telling the world about Jesus Christ.

out the called." His vision is for men and women from throughout the world's 42,000 Southern Baptist churches to answer God's call to ministry, particularly to the work of pastoring and missions.

"I'm passionate about Calling Out the Called, because it is becoming more obvious that we don't have enough men and women coming through our programs to meet the challenges of reaching the world for Christ," said Waylan Owens, Southeastern's vice president for institutional effectiveness and a longtime pastor in Alaska.

service, and they cannot do it alone.

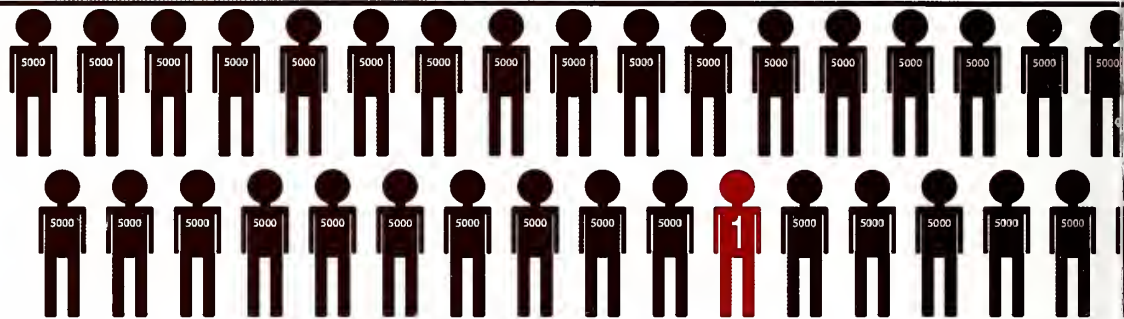
"There's no way that is possible," Patterson said. "We need to double the number of people in the field. That's the reason for the whole emphasis on Calling Out the Called."

The Call is **NOT** Going Out

Patterson, Owens and others said the real work of Calling Out the Called must start in the pulpits of Southern Baptist churches, with pastors who are committed to calling out and encouraging people who feel called to the ministry.

When he was growing up, Patterson

EACH SBC MISSIONARY MUST REACH



That is not enough, according to Southeastern Seminary President Paige Patterson.

"We need to pray the Lord of the harvest to send forth laborers," Patterson said. "We need to be praying for God to call them out."

Patterson has been burdened to "call

This is not the first time a Baptist leader has been burdened with Calling Out the Called. L.R. Scarborough, an early 20th century evangelist and onetime president of Southwestern Seminary, devised the slogan "Calling Out the Called," during an evangelistic campaign in which 10,000 young people answered the call to serve Jesus Christ full time as pastors and missionaries.

Modern Southern Baptists need the spirit of Scarborough to reach the world's six billion people, Patterson said. Right now, there are about 42,000 pastors and 5,000 missionaries called to

said his pastor, who was also his father, always included in the invitation the chance for young people to walk forward if they felt called into vocational ministry.

"There was hardly a kid in the church who at one time or another failed to think about it,"

Patterson said. The result

was that the church produced an astounding number of pastors and missionaries, and Patterson said that was not just a coincidence.

Owens said there is a loss of "prophetic voice" in many pulpits, and young people are discouraged from ministry as a result.

"I have guys write testimonies of their call for my class," said Owens, who is

"If God called
you to preach,
don't stoop
to be a king."

~Phillip Brooks

There are
6,203,789,000
people in
the world
today; only
2,050,616,000
call themselves
Christian.

also a pastoral ministries professor. "Some say they went to their churches and got no support."

"There's no lack of men and courage. There's a lack of vision and courage in the pastors who fill the pulpit. Calling will happen naturally in churches ... whose real vision is to preach the Word."

Patterson agreed.

"For most pastors, it never occurs to them to have an interest in calling out the called and doing the initial equipping of the called," Patterson said.

other time in our nation's history, and pastors have to be ready to respond to that opportunity.

"God's not taken by surprise by that," he said. "We ought to be aware of this coming boom of young people."

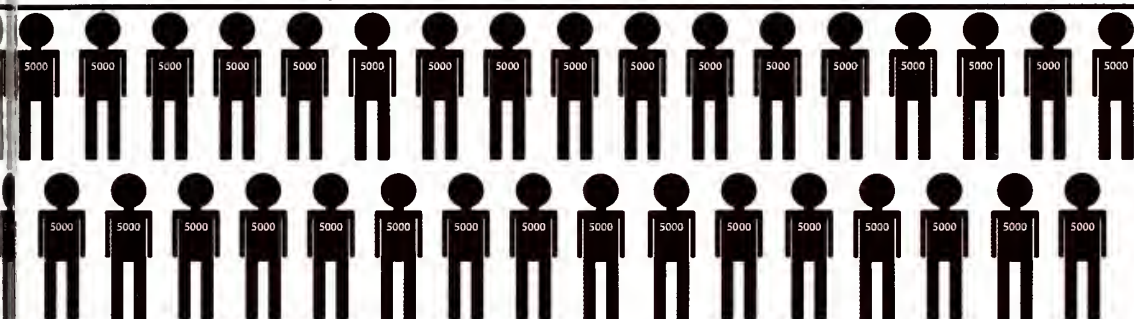
Reid wants to see pastors "raise the bar" on training for teens; if they can be taught math and science and literature in schools, he reasons, there is no reason why the church cannot be a place of serious training and ministry opportunities for young people.

The result, Reid argues, is that more

places, Lyons said, but he is convinced that God wants many more to just

There are
6,203,789,000
people in
the world
today; there are
only
1,460,000,000
Bibles in print.

329,137 UNEVANGELIZED PEOPLE.



Source: World Evangelism Research Center;
Southern Baptist Convention

That equipping and involvement by pastors does make a difference in the lives of young men and women.

Chris Church, a student at Southeastern College at Wake Forest, said he was encouraged in his call by the interim pastor of his church, who prompted him to continue his education. Rich Lee, a seminary student who is studying to be a Navy chaplain, was mentored by a pastor friend even after he left his friend's church.

Alvin Reid, a Southeastern professor of evangelism, characterized the first generation of 21st century teens as "idealistic. They believe they can change the world."

Reid said that in 2006 and the years following, there will be more teenagers living in the United States than at any

young people will take seriously the call to ministry. Then they will begin to see ministry in a positive, rather than a negative, light. Reid sums up that sentiment with a quote by Phillip Brooks: "If God called you to preach, don't stoop to be a king."

"I'm Going"

Many people in today's churches view the call to ministry too narrowly, said Charles Lyons, pastor of Armitage Baptist Church in Chicago. Lyons' church is in the inner city, surrounded by drug and gang-infested neighborhoods.

In searching for staff members, he talks to many people who say they are called but who "don't feel led" to come to a church like Armitage.

God does call some people to specific

surrender to His Will and go wherever the need is great.

"(A specific call) is used as a cop out to stay away from the tough places," Lyons said. "I believe God is calling people to the cities and many of them aren't coming."

Bill Brown, Church Planting/Nehemiah Project Director and evangelism professor at Southeastern, said too many people have the wrong emphasis when talking about the call to service.

"We should almost ask God, 'Unless You tell me specifically not to go, I'm going,'" Brown said. "He's already told us."

Brown said there are many adults sitting in pews in Southern Baptist churches every Sunday who were called to ministry as young people but never

Continued on page 20

Cynthia Mann Called *to* MINISTER through Nursing & Counseling

b y K E L L Y D A V I S

Southeastern student Cynthia Mann was born in the Dominican Republic to missionary parents and said all she wanted to do when she graduated from nursing school was settle down in America and live “a comfortable life as a nurse.” But God had other plans for her.

And when I did hear that call, it was an intense moment for me.

During her final semester of nursing school in 1999, God called her to be a two-year Journeyman Missionary with the International Mission Board in a hospital in Yemen, a Middle Eastern country situated on the southern tip of the Arab Peninsula.

“I always knew I would be a nurse. It was part of my identity from the time I was three years old,” she said. “I was going to be a nurse and I knew it.”

Mann heard the call to take her nursing overseas while sitting with her dad in a missions conference.

“To me it was almost audible. I felt like God whispered in my ear, ‘You need to be in Yemen and you need to be there now,’” she explained. “And when I did hear that call, it was an intense moment for me.”

Up to that point, Mann said she had considered Yemen but because of financial reasons did not seriously pursue the missions calling.

In what she described as a “moment of audacity,” Mann began to reply to the missions call with a list of things she needed God

to do before she moved to Yemen. She worried about her finances and prayed that God would provide.

The Lord provided financially and met all of her needs.

As far as Christians obeying the call of God in their lives, Mann commented, “God doesn’t always whisper in your ear, but

He makes it evident in your life that you need to be some place. And He provides a way to do that even when we really think He’s not going to. For me, the decision was made to obey the call as soon as God called me to go, but He just confirmed it with the things He did over the following four or five months.”

Mann described her two years in Yemen as a time that God taught her

the need to reach the unreached. But unexpectedly, she learned that God was calling her to meet the emotional needs of the missionaries working in Muslim countries.

After returning from Yemen in 2001, Mann moved to Wake Forest to begin to work toward earning a masters of divinity in Christian counseling degree in hopes of one day returning to the mission field, not only to nurse, but to counsel as well.

“I came to Southeastern Seminary because I wanted the education, the instruction, and the theological training on how to be a biblical counselor,” she said.

Mann said that she felt her nursing has grown as a result of what she is learning at seminary by her daily exposure to people who are in pain or grieving or going through a joyful moment.

“I really think that counseling is complementary to my nursing in many ways and I do a lot of indirect counseling in relations to my patients and so I believe that God uses where He puts us to grow us in our next step. I believe your experiences are invaluable to what they can lend to your future ministry.”



Ed Kendrick: *Don't rule out the possibility of God's call*

by JASON HALL

At the end of 1998, Ed Kendrick had a great job as a marketing manager of a large bank in Fort Meade, Fla. He had served on his town's city commission and had been elected mayor. He and his wife, the executive director of the local chamber

week later, he preached his first sermon as pastor of the new Heartland Community Church in Winter Haven, Fla., just a few minutes down the road from his longtime hometown.

For the Kendrick family, the journey from longtime community leaders to

OK, God, whatever it is You want me to do, I'll do that.

of commerce, had just built their dream home a year earlier.

At the end of 1999, Ed and Nancy Kendrick and their daughter, Lauren, were living in a double wide mobile home in Youngsville, N.C. Nancy worked at a bookstore while Ed went to school.

What happened?

God called.

"I had begun to feel inside that God was calling me to something different," said Kendrick, who had also been chairman of the deacons at First Baptist Church in Fort Meade. "I didn't know what, I didn't know how to explain it, I didn't even know how to tell someone how I felt. I just knew something was going on. I began to pray and say, 'OK, God, whatever it is You want me to do, I'll do that.'"

Ed Kendrick graduated from Southeastern Seminary in May, 2002 with a masters of divinity degree. A

living-on-faith students to living-on-even-more-faith church planters has been exciting and, Kendrick adds, fulfilling.

To those who are feeling called to ministry but think it's too late, the 45-year-old Kendrick says: "Don't rule out the possibility of God having something completely different for you to do."

He admits that it was hard at first, leaving the comfort of a 20-year career, local prestige, and the salary that came with his executive position.

But trusting God's call became the biggest blessing in his life.

"I've got it. I've got that peace that passes understanding," Kendrick said. "It doesn't matter that we won't be able to live in as nice a home or as big a home. None of that stuff matters.

"God is bigger than all of that, and what we have found is that we have not given anything up."

Chris Church answers the CALL

by JASON HALL

Chris Church regrets that he wasted much of his early life running away from God, but he is now determined to make up for lost time.

In January of 1990, almost a decade after his high school graduation and more than 14 years since he first dedicated his life to Christ, Church got serious about his commitment and realized God wanted more from him than just being a "pew-warmer."

"I started doing everything," he said. "I'd drive the van for our senior adults and I was helping out with our youth, serving in all different kinds of capacities in the church."

Church found a good job, selling tractor-trailer parts. He enjoyed it and it paid well. He counted on doing that for the rest of his life. But in November of 1995, God did something Church didn't expect: He called him to full-time Christian service.

"It was like a seed that just started taking root in my heart. In November of '95, that seed sprouted," Church said. "I didn't know what direction to go in, but our interim pastor at the time said, 'Just do it.' So that's what I did."

Like many who feel the call to service, Church was faced with a tough decision. He only had a few community college courses under his belt, so taking his new call seriously would mean going back to school. Church said the prospect of sitting in a classroom after so many years was terrifying.

"Satan will throw at you anything he can to get you off that call," Church



Continued on page 29

Rich Lee: An Officer & a Chaplain

b y J A S O N H A L L

Rich Lee served for nine years as a United States Navy flight officer, and has a passion for serving his country. In his life, that passion is matched only by the passion he has to live out a clear call to full-time Christian ministry.

But just a few years ago, no one could have convinced Lee that he would one day be studying to serve as a military chaplain.

He grew up in church, but was never challenged as a child or teenager to make a sincere commitment to Christ.

"I never learned about the importance of a deep personal relationship," he said. "I learned all the knowledge stuff, all the things that we commonly know about Jesus and who He was, but I didn't believe in my heart."

Lee stopped attending church when he left home to attend the Naval Academy. He did not really think about it again until he was going through Navy Flight School in Pensacola in 1994. A group of friends began to witness to him and he realized he did not know everything about Jesus Christ.

"I realized what I thought I had was not right," he said.

Lee made a personal commitment to Jesus Christ in October 1994 and immediately the Lord began providing him opportunities to grow. He was stationed in Jacksonville, Fla. and began attending Normandy Park Baptist Church. Its pastor, Mark Davis, befriended the young pilot and began mentoring him.

A seed was planted nonetheless.

When he moved to Maryland, Lee decided that he would leave the Navy when his obligation was up to pursue a secular career. He began attending graduate school for aviation science, with the thought of ending up in airline or airport management.

That didn't feel right, though, so he took his brother's advice and began training to become a commercial airline pilot.

In the fall of 1999, he took a few weeks off to join Davis and others on a short-term church-planting trip to Brazil. Davis had been bugging him to go for years, but Lee had always found an excuse not to go.

This time, though, was different.

"That was really kind of a big turnaround for me in realizing I was being called to ministry, because I absolutely had the best time I'd had in probably years," Lee said. "You can just focus on people and bringing them to Christ. It's such an awesome experience, seeing first-hand the Spirit working."

After his wife voiced her enthusiastic support, Lee began searching for a place to continue his education. Davis suggested Southeastern. Lee visited and did not even apply anywhere else.

As he sought the Lord's will for education, Lee also searched his call for evidence of where God would lead him. The burden for his fellow servicemen wouldn't go away and Lee is now looking forward

to serving as a pastor for hundreds, even thousands, of servicemen and women at a time as a Navy chaplain.

His wife, Heather, is still on active duty, currently serving somewhere off the coast of Pakistan. She will return in a couple of years and the Lees will pursue their call to ministry together.

"The Lord really revealed to me that (the military) is a mission field, that needs godly people out there," Lee said. "I'd realized that in all my years in the Navy. It's really a life that's devoid of... true spirituality."

Lee continued, "I'll serve (Christ) first of all, but also continue to serve my country, and hopefully spread the Gospel throughout the military, which is not being done to the degree I think it needs to be done. It's a hard mission field, but it's one that needs workers."

It's such an **AWESOME** experience,
seeing first-hand the Spirit working.



While stationed in Hawaii, Lee continued growing in his faith and stayed in touch with Davis. It was while at dinner with some friends that the topic of full-time ministry came up, and a friend's wife said she could see Lee being a pastor one day.

He thought the idea was comical.

"I had to start laughing," he said. "Yeah, right. That's never going to happen. Not me."

Taking Risks for God's Glory:

Kale Rush

by J A S O N H A L L

Kale Rush is a lifesaver. For more than a decade, he saved physical lives as an Atlanta area firefighter. Now he is at Southeastern, preparing to save spiritual lives through lifelong missionary work.

“(God) just shows me every time I turn around that I’m called to missions,” said Rush, an M.Div. student who hopes to leave for a foreign soil, to spread the Gospel, sometime in the next few years. But this hunger for spiritual lifesaving was not always on Rush’s agenda.

He grew up in a Christian environment, but it was not until his late teens and early twenties that he began to realize what it meant to have a personal relationship with Jesus Christ.

Around that same time, and after getting an associate’s degree, Rush was persuaded by his brother to go into firefighting. It was a dangerous career choice, but it was one he felt led to make at the time.

“It was a wonderful job, a wonderful opportunity,” Rush said. “During that time, God really convicted me and began to work in my life.”

As he grew spiritually, Rush began to develop a heart for international missions. He admits struggling with the notion of leaving home for another country, but eventually God brought him to submission.

“I said, ‘OK, Lord, if this is what you want me to do, I’ll do it,’” Rush remembers.

But he then began to question his own calling. He began to wonder if he had missed God’s will, if he was really supposed to commit himself to being a godly deacon and Sunday School teacher in his local church.

work after all.

“God convicted me that I was the second son, and that I had not done what He told me to do,” Rush said. “I was absolutely disobeying Him.”

Rush prayed and asked God to help

God just shows me every time
that I am called to missions.



Rush settled into his life as a fireman. But it seemed that every time he picked up God’s Word or heard a sermon, the word “missions” would lurk in the back of his mind.

Rush chased those thoughts away by burying himself in the work of building a house. The task consumed him for months, and his walk with Christ floundered – but God clearly was not finished with Kale Rush.

“I finally finished with that house,” Rush recounts. “I was sitting in there – I didn’t have any money, I was way in debt up to my head, I didn’t have any furniture. I was just sitting there, and God put a parable on my heart, the parable of the two sons.”

In that parable, Jesus tells the story of two brothers, the second of whom promises his father that he will work in the field, but then decides not to do the

him sell the house and get out of debt, which God did quickly and miraculously. He enrolled at Southeastern, but came too late to take fall classes. While waiting for the spring term to begin, Rush went on a mission trip to South Korea and spent time with Keith Eitel, director of the Center for Great Commission Studies. Those experiences served to cement in his heart God’s call to international mission service.

The pieces are falling together for Rush. He just got engaged this semester to Kathleen Bell, and the two plan to wed in June. As soon as they are eligible, the couple will apply for deployment – Rush does not even know where yet.

“To be exactly where God wants me to be,” he said. “That’s the goal.”

PART *of the* CHANGE

*Professor's life in ministry
mirrors evolution of Southeastern*

b y J A S O N H A L L

For nearly 30 years, Ned L. Mathews prayed that Southeastern Baptist Theological Seminary would teach the Bible as the inerrant Word of God. When he was a student at the seminary in the 1960s, he prayed. When he was a leading North Carolina pastor, often ridiculed in liberal academic circles because of his conviction about Biblical inerrancy, he prayed. When, in the mid-1980s, he saw a glimmer of hope that the Southern Baptist Convention might turn his alma mater around, he prayed. When he was a trustee, helping oversee the seminary's transition from a liberal stronghold to a leader among theological institutions, he prayed. When he went back to school, late in life, so he would be qualified to come back to Southeastern and help train the next generation of Southern Baptist preachers, he prayed. When, in January, Mathews signed the Baptist Faith and Message 2000, as a newly elected associate professor of pastoral ministry at Southeastern, his prayers were all answered.

The Beginning

Southeastern Baptist Theological Seminary had existed for about 10 years when Mathews stepped on campus as a young minister in 1960. He knew its reputation, but Southwestern Seminary was too far away to be a feasible choice.

Even then, the faculty signed the Abstract of Principles, conforming to traditional Southern Baptist orthodoxy. Though many of the faculty signed the document, indicating they would not teach contrary to it, liberal theology was still the pervasive belief of most of the faculty, said Academic Vice President Russ Bush.

For three years, Mathews heard about Rudolf Bultmann's theology, about neo-orthodoxy – that Jesus' death on the cross 2,000 years ago did not actually atone for a believer's sins. He heard that higher criticism was the only way to understand the meaning of God's Word. The professors "did not give credence to the

idea that the Scriptures were inerrant.

Thus, there were not checks and balances to that type of liberalism," Mathews said.

He did not believe it even for a minute, but the effect was depressing. "Frankly, it was devastating," Mathews said. "Many of my friends dropped out, and it was tempting for me to do that as well. But at one point, I thought it would be possibly advantageous to have a first-hand encounter with liberalism, in order to better understand it."

Mathews and his friends took action as well. Every week, a group would gather in the prayer room of the seminary chapel and pray that the seminary would return to a foundation of faithfulness to God's Word.

It didn't seem very hopeful at the time, Mathews said. And so he graduated from Southeastern and began pastoring, serving churches in Virginia, Tennessee and North Carolina, always remaining true to the faithfulness of God's Word.

Taking a stand

Like most other leaders of the conservative resurgence in the Southern Baptist leadership, Mathews faced hostility and personal threats because of his stance. It didn't stop him. He ran for president of the North Carolina Baptist State Convention in the mid-1980s, but lost. It was around that same time, though, that the Peace Committee of the Southern Baptist Convention brought back a report that called for a reform on the campuses of some Southern Baptist seminaries, including Southeastern.

Mathews, who had long loved his alma mater but hated its dominant theology, began to see that God might be moving to answer his prayers.

"It became evident to all that the convention expected the seminaries to be brought into line with the orthodoxy of the Southern Baptist Convention," Mathews said. "The change toward conservative evangelical theology has far

Mathews on
SEBTS
campus
in 1963.

Mathews served
as a pastor
during the '70s
and 80's.

Mathews and fellow
conservative Chako
Mani celebrate
graduation.

Mathews returned
to SEBTS in
1991 as a trustee.

Recently elected to the
SEBTS faculty, Mathews
resumes pastoral ministry.

exceeded even the vision of the prayers themselves."

The appointment of Lewis Drummond as Southeastern president and the hiring of Bush as dean of the faculty signaled that indeed, conservatism was on the rise at Southeastern. Mathews himself joined the Board of Trustees in 1991. In 1993, he served as chairman of the body. In 1998, he was elected Southeastern's *Alumnus of the Year*.

It was in 1992 that Paige Patterson stepped in as president of Southeastern. He had been an admirer of Mathews for several years, since he had seen the pastor hold his own in a debate with three liberal theology professors at Wake Forest University.

Throughout his years as trustee, Patterson said Mathews had shown a keen interest in theology. When the time came for Mathews to step down from the weekly pulpit, Patterson offered him a job.

"He built a great church and his people loved him," Patterson said. "I knew that he had a gift for teaching and the doing of theology. I knew he'd be the perfect guy."

Mathews looks back on his years as a pastor and trustee, and thanks God for His faithfulness to the seminary.

"Without the conservative resurgence, Southeastern would have gone the way of Duke Divinity School, Harvard Divinity School, Yale Divinity School and others. More and more toward liberal theology," said Mathews, who examined the decline of evangelical thought in America's great theology schools in the thesis for his master of theology degree.

Back at Home

When Mathews steps in a Southeastern classroom now, he can be confident that students will hear about the faithfulness of the Bible. He knows, because he's doing the teaching.

"We have come 180 degrees in our

theological commitment at Southeastern Seminary," Mathews said. "The authority for today's seminary students at Southeastern is the inerrant Word of God, rather than the findings of the historical critical method. That's the difference."

Mathews said that while a student at Southeastern in the 1960s, he never dreamed that he would one day return as a member of the faculty. But signing the *Baptist Faith and Message 2000*, Mathews said, "was like giving an exclamation point to the conservative resurgence."

He will step in as president of the seminary's National Alumni Association this year. Mathews said the foundation for his continued involvement in life at Southeastern was laid when he was a student, during those weekly prayer meetings.

"As part of that commitment to prayer," he said, "I was also willing to be a part of that change."

Onthe'Go'

*Professors take the classroom to students
fulfilling the Great Commission*

b y K E L L Y D A V I S

Southeastern Baptist Theological Seminary's 'two-plus-two' students gathered in Amman, Jordan mid-January from across Northern Africa and the Middle East for an annual modular meeting designed to help them evaluate their first four months on the mission field.

More than eighteen Southeastern families serve as missionaries in Northern Africa and the Middle East.

In cooperation with the International Mission Board, Southeastern Seminary offers a Master of Arts in International Church Planting, also known as the 'two-plus-two' program, designed for students who are called to be missionaries.

Seminary students spend two years studying at the Wake Forest campus and the next two years on the mission field. During that time, the seminary brings the classroom to the students once a year, and Southeastern professors conduct classes.

Keith Eitel, Director of the Center for Great Commission Studies, said there are several advantages to bringing the professors to the students on the mission field.

"The students' learning dynamic is enhanced during the modular class meetings when they actually discuss first-hand experiences from the field,"



SEBTS students and volunteers from Homestead Heights Baptist Church stop to pray in Jordan

he said.

The students are able to discuss what is going on in their particular area of mission work. Team bonding, comparison of strategies and one-on-one time with the professors take place, he said.

"Not only do the modular classrooms benefit the students on the field, but the one-on-one time with the student missionaries benefit the seminary professors as well," explained Eitel, a former missionary to East Africa.

"It heightens the degree of relevancy inside the formal classroom," he explained. "The students immediately apply the mission principles and the awareness of global evangelism is heightened."

The customized classes taught during the modular relate specifically to the needs of the student missionaries. The issues of cross-cultural conflict management, cross-cultural adaptation,

and stress management are addressed during the modular to help the students grapple with the everyday issues of international church planting.

One student attending the January modular said the time of fellowship helped him re-focus and re-strategize his time on the mission field.

"The Lord showed me that my experience on the mission field is not unlike my fellow students," said

the seminary student who works in a restricted-access country. "The Lord also showed me that I need to gear my ministry toward raising up national believers in the local village where I work."

Ed Pruitt, Assistant Director for the Center for Great Commission Studies, addressed the students at the modular and said he was encouraged by the testimonials of the missionaries.

"I enjoyed seeing them interact with each other," Pruitt said. "It is always positive to see that the students are using what they were taught in the classes here at Southeastern. Classes such as anthropology of missions and area studies have prepared them for the work they are doing now."

"We can talk about missions all day in our classes, but until our students go and experience it themselves on the mission field, they can't fully apply the principles of global evangelism," Pruitt said.

SEBTS *Missions Student:* God is **WORKING** in Southeast Asia

by KELLY DAVIS

Eric Stone's* mother always secretly prayed that someone from her family would forsake the white picket fenced American dream, choosing instead a life of missionary service. God answered her prayer when Stone obeyed the mission calling.

Now when Stone, a 'two-plus-two' Southeastern Seminary missionary, steps outside of his apartment, he sees anything but a white picket fence.

"I see poverty all around me," Stone said, a missionary to one of the world's most densely populated countries in Southeast Asia. "I see massive amounts of humanity all around me."

With over 130 million people occupying a country the size

"We have also seen 500 believers in one area," he said. "In different areas of this country, there have been pockets of spiritual awakening. I can think of eight off hand...."

And 500 believers in just one area is quite an accomplishment since 88 percent of the population is Muslim.

This month, Stone held a Jesus Seminar and invited two Muslim representatives from 100 villages to hear the Gospel.

Invitations were sent through the mail and Stone said he trusted God to bring eternal results. Stone's Christian national partner is a former Muslim leader, who converted to Christianity some years ago. "My partner was the first to speak at the seminar because he has a good understanding of the Muslim worldview," Stone said.



of Arkansas, it is easy to understand why the streets are filled with garbage and shanty tents, which act as accommodations for the country's homeless.

Stone's world consists of over-populated city streets filled with free-roaming oxen, goats, and cows. It is a far cry from a white house and a picket fence – the typical American dream.

Yet Stone, who holds an undergraduate degree in civil engineering and a master's degree in environmental studies, said he would not trade his work in Asia for anything.

"It is hard to keep track of what God is doing among the people of this region," he said.

In just two-and-a-half years, Southeast Asia has experienced a major movement of the power of God. Many new converts now attend hundreds of freshly planted churches.

Stone, who is fulfilling the two-year overseas assignment for the Master of Arts in International Church Planting at Southeastern, spoke at the Jesus Seminar, covering such Bible lessons as the parable of the farmer who threw out the seed and the creation account.

Beyond his work of traveling from village to village, Stone said God is showing him that the role he will play the next two years will be behind the scenes, discipling a few converted believers in hopes they will be the next national church leaders.

"We are also praying for 'Jamaats,' which means 'churches' in the local language," said the seminary student.

However, churches can't come before conversions. And with many of the lost ready to respond to the Gospel, there is an urgent

There is *one*
missionary
for every
32 million
people in
Southeast
Asia

Continued on page 20

UNASHAMED OF THE GOSPEL

by KELLY DAVIS

Southeastern Seminary missionary Brent Brown* approached the village mosque hesitantly, unsure about the invitation from the village Muslim leader to talk openly about his Christian faith inside a mosque to a crowd of over 200 Muslims.

That day, three Muslims converted to Christianity.

Brown and his mission workers in Southeast Asia unashamedly walk up to village Muslim religious leaders and ask permission to tell the people about Jesus. "And the Muslim religious leaders generally don't have a problem with it," Brown said.

"If the village leaders say we can stay and preach, we stay. But if they say no, we dust off our feet and leave. There have only been two people to ever say no," he said.

Brown has worked as a 'two-plus-two' Southeastern Seminary missionary with the International Mission Board for over a year and a half and has seen over 200 baptisms and four churches planted.

"When I look back, it's amazing to see what God has done," said the seminary student from Forest City, N.C. "I really cannot put a finger on it. All of a sudden, things are happening here in this country."

In the northern part of the country, it is estimated that there are over 50,000 believers, most training to lead others to Christ all across the country.

"The time is now," Brown said. "This Southeast Asian country seems to be so open toward the Gospel."

Last year, an independent national television station aired the Jesus Film in the national language. Despite the rioting that ensued, broadcasters aired the film a second time on Easter.

The Southeast Asians in this small country have had full access to the Gospel, which is quite a feat for a predominately Muslim country.

As the number of Muslim converts begins to grow, so does the rate of persecution.

"I know a national believer who has deep scars on his body where he has been tortured for his faith," Brown said. "But this national believer has unwavering faith."

The hope of the church planting movement lies with the national believers who will begin to evangelize their neighboring villages, Brown said.

"Our goal is to transfer the knowledge of the Bible so that national believers lead services," he explained.

"We don't know when the door will close, so the time to spread the Gospel is now."

**Names have been changed and regions generalized for reasons of security.*

Asia

Continued from page 25

need for missionaries in this area.

"The people of this area of Asia seem to be open within the last two to three years," he said. "In Acts 17, Paul said God has established a pre-appointed time for the nations to seek [Him] and I can't help but to think about Southeast Asia."

It seems that the harvest is ready but the workers are few.

Less than a handful of missionaries are currently stationed in this particular country. Which means the ratio of missionaries to unreached Muslim nationals is about 1:32,000,000: one missionary for every 32 million Southeast Asians.

"Southeast Asia has one of the least amounts of missionaries sent," Stone said. "And it really comes alive when you consider the population."

"Yet, let me qualify this," continued the missionary from Jacksonville, Fla. "There are great needs here, but people need to consider if this is what God is calling them to. They need to come in as learners... to see what God is doing. Understanding that Muslims have a different worldview. The heat is challenging, it is over-populated and westerners are often stared at. It's not the easiest place to live."

As far as this Southeastern student missionary is concerned, Stone expects God to do big things with this small, over-populated country.

"I pray that several 'jamaats' (churches) will be planted and that national leaders will be trained to be church planters. Personally, I don't want to get ahead of God and that's hard to do when so many things are happening"

**The name of the student has been changed and regions generalized for reasons of security.*



IN THEIR SHOES

Missionary student shares Jesus by relating to culture

b y K E L L Y D A V I S

Simon Matthews* never dreamed that dining with nomadic people in the Far East would be part of his seminary training.

Sitting Indian style in a sheepskin tent while eating cow stomach and drinking curdled milk, Matthews discussed taking the Gospel to unreached Far Eastern nomads. It is all in a day's work for this Southeastern 'two-plus-two' student missionary.

Matthews is a student in the 'two-plus-two' program designed for students to spend two years studying at the Wake Forest campus and two years as an International Mission Board Missionary, thus earning a Master of Divinity in International Church Planting.

It is not the excitement of being in a

foreign country that keeps Matthews motivated each day; rather, the chance to share the Gospel with people who

have never heard the name of Jesus.

"The message of Jesus' peace has never fully been explained to the people living in those fields," said the former engineer from West Virginia.

"To know that the Gospel has never reached them and I may be the first to tell

"To know that the Gospel had NEVER reached them and I may be the first to tell them about Christ is an incredible responsibility."

them about Christ is an incredible responsibility."

"I am not one to exaggerate an experience," Matthews said, asserting he did not want to capitalize on his work on the mission field. "But I want to put myself in their shoes and see how they live daily life. To me, the essence of love comes when you try to

understand the people. I would give up all my comforts just to relate to them."

Matthews said the essence of love is leaving the comforts of familiar surroundings and telling others about the love of Christ.

"That is why [missionaries] go, because Christ set the example. He left the comforts of paradise of heaven to come and walk among a cruel world of suffering," Matthews said. "Just to know that my Lord would do that for me... that's Who I want to represent."

Matthews lives and works in the Middle East and said that despite the events of September 11, his relationship to the nationals continues to grow.

"I've had no fear being here because the Lord has given me peace," he said. "I just hope that I lay my life down to love them and let them see the love of Christ in me. I just pray that I can die to self daily so that I can show them through my actions and words and how I live that Christ is love."

**Names have been changed for reasons of security.*

Bush

Continued from page 9

shake down the faculty, to weed out those who disagreed with him.

Cindy Bush admits the early years at the seminary were difficult. But the Bushes were specially equipped to handle the job.

Bush is strong in his convictions, but respectful of those who disagree with him. Many faculty members, who expected Bush to shout them down in meetings, found they had a boss who allowed them

to express an opinion and was fair in all of his decisions.

Meanwhile, Cindy's gift of hospitality endeared her even to those who were staunchly opposed to her theology. As a team, they formed some friendships where before there had only been animosity.

"I think she is probably the most gifted in building personal relationships," Bush said of his wife. "She's the one who really got us through some of the bad times.

Where I'm not strong, she's strong and vice versa."

Cindy Bush will not take all of the credit.

"He knows what he believes, and he knows why — but he so respected them," she said. "He's very fair. He's like that about a lot of things. That's just the way he is."

MUSIC:

No Better Way to Praise

b y B E V T E E R

Each chapel service at Southeastern, Nannette Godwin can be seen sitting the organ bench playing a joyful noise unto the Lord. She takes her position as chapel organist seriously and believes that music is a ministry that is vital to the corporate worship setting.

Godwin began her musical journey at Southeastern as a Master of Divinity graduate in 1996. She even played the piano for her own graduation ceremony.

She soon came to teach adjunctively in the music department and it did not take long before Dr. Patterson called her to be a music instructor at the seminary.

"No one would have even known I existed, except God. And I know Dr. Patterson does not call anyone unless he knows that God has called him or her," Godwin said.

The Board of Trustees recently elected Godwin to Southeastern's faculty as an assistant professor of church music. She is one of two women who are currently serving as elected faculty.

"It is awesome, almost overwhelming, to



Dr. Godwin faithfully plays the organ during Southeastern's chapel services

think that God put this responsibility on my lap to train adults and children in guided choir programs. Without God, I could not deal with it," she said.

Southeastern requires that each member of its elected faculty sign the *Baptist Faith & Message 2000*. Godwin holds no reservations about signing the controversial statement of faith. She "enjoys the protection of being a woman." She admitted, "I don't have the burden to make final decisions and that feels good."

Godwin, who recently earned a doctorate in music from the University of North Carolina at Greensboro, served as a music director prior to coming to Southeastern. For her, preparation is the

key to a solid music ministry.

"You must first forget about yourself completely as you are leading the worship service and prepare your people for what they will hear. You, yourself must also be prepared. You must keep your skills up."

Godwin assists in preparing Southeastern's students for ministry as she teaches piano lab, music history, music ministry with children,

ladies ensemble and private organ and piano lessons. Her hope is that the number of music students would continue to grow.

"I would like to fill up a music building and to see the college offer a music degree. We must build up our music department so that we can feed the churches that are lacking music ministers."

For Godwin, music is a ministry that is vital to the corporate worship setting because it provides people with an affective benefit.

"It touches the emotions of people and prepares their hearts for the Holy Spirit to speak to them," she said. "What better way to praise than through music?"

Calling out the Called

Continued from page 17

responded. The result, he said, is that they have jumped from job to job and never been content with a career.

"We're not here just to punch the clock, log time and build up a retirement," Brown said.

The Importance of Education

Patterson said he is thankful to belong to a denomination that does not have an education requirement for its ministers. Owens echoed that sentiment, saying that men and women who do not have a seminary education can be used greatly by God.

But Brown pointed out that most young people – particularly here in the United States – have both the means and the opportunity to pursue a quality theological education.

"We live in a pluralistic society. How can you respond effectively if you're not trained adequately to respond?" Brown asked. "I want to be a sharp axe in the hand of God. If you have the ability and the means but don't come (to seminary), you're being lazy and

We're not here
just to punch
the clock, log
time and build
up a
retirement.

presumptuous."

Patterson pointed to the example set by Adoniram Judson, the first American missionary. Judson and his wife started seven churches in Burma, but while there, they also founded a school and built a printing press so they could translate the Bible into Burmese.

Judson did not use his English Bible for that task, Patterson points out. He translated straight from the Greek and Hebrew texts.

Theological education, whether formal or informal, is "absolutely imperative... for a man to be an adequate pastor."

Spread the fire

Patterson hopes that by talking about the need for Calling Out the Called, the initiative will spread not only on Southeastern's campus but also to the other five seminaries and, eventually, convention-wide.

The need is great. Each day, 240,000 more people occupy the planet, according to the United Nations Population Fund. Many, if not most of those, live in areas where the Gospel has made little impact.

The world continues to come to America, as well. Brown points out that there are 58 unidentified African people groups living in the Seattle area. Every year, more than 7,000 Russian-speaking Jews move to the Cleveland area.

"We need a church planting movement," he said.

Owens said, "There's a mission here. We've got to hear God's call and get up and answer that call. We're trying to plant churches all over the world and we don't have men to pastor those churches."

Church

Continued from page 19

said. "(God) put me to the test... and I just had to trust in the Lord to do it all. That's the hardest part for most people."

Church started taking classes at Fruitland Baptist Bible Institute, and received an associate's degree in 1998. He worked for two years as the full-time youth minister at his home church, Calvary Baptist Church in Kannapolis, N.C. He was newlywed to his wife Valerie.

Again, God interrupted and called him to leave his church position and further his education, this time at Southeastern College at Wake Forest and likely seminary.

The fears came back, Church said.

God said, 'Leave it to Me.
Don't leave it to your fears.'

Leaving his family and friends, his home church, and a prosperous ministry for several more years of school was a stumbling block. Still, the Churches were faithful and arrived at Southeastern in 2001.

Church still is not sure where God's hand will lead. He has another two years before he earns a bachelor's degree, and will probably enter the seminary. He is interested in church

planting.

"Just do it," Church said. "Don't let anything hold you back. That's what Satan wants; he wants our fears to take root and to just twist us up so bad that we have that fear that we can't do it."

"I just had to trust in (God). God said, 'Leave it to Me. Don't leave it to your fears.'"



ALUMNI UPDATE

DEATHS

- '54 Elijah Daniel Flowers, Jr.,
d. 10/6/01.
- '54, Rev. Leonard Leon
Rollins, d. 12/7/01.
- '56 Rev. Otis Brady, Jr.,
d. 1/15/02.
- '56 Rev. Thomas Lineberger, Sr.,
d. 6/27/01.
- '57, Rev. Maynard Henry
Mangum, d. 12/11/01.
- '58 Dr. Donald Eugene Cook,
d. 11/25/01.
- '59 Rev. George Manning
Bishop, d. 2/4/02.
- '59 Rev. Ellis Marks, Sr.,
d. 8/26/01.
- '60 Rev. Clarence E. O'Briant,
d. 10/16/01.
- '75 Dr. James G. Stertz,
d. 4/26/01.
- '77 Rev. Gerald Harrelson,
d. 6/17/01.
- '77 Dr. George Truett
Stallings, Sr., d. 5/7/01.
- '84 Rev. Lewis Ray Howard,
d. 5/8/01.
- '84 George E. Beville, Sr.,
d. 4/13/02.
- '86 Rev. Steven Douglas
Bostic, d. 11/19/01.
- '86 Jimmy Preston Greene,
d. 12/17/01.

- '86 Farrell Kempson,
d. 6/11/01.
- '89, Donna Lynn Toms,
d. 12/4/01.
- Rev. James H. Alverson,
d. 1/29/02.
- Rev. Ronnie C. Hinson,
d. 8/6/01.
- Rev. Charles Willard Pierce,
d. 12/3/01.
- Dr. Edward Rickenbaker,
d. 3/24/02.

RETIREMENT

- '62 Rev. Graham Nahouse
retired after 40 years in the
ministry.
- '72 David Moore retired after
30 years in the ministry.

MARRIAGE

- '93 Rev. George Nathaniel Fox
married Anita Louise March,,
9/1/01.
- '02 Beverly Jean Teer married
Edwin Howard Nowlin, III
5/31/02.

ANNIVERSARY

- '55 Rev. and Mrs. Norman
Brown celebrated their 60th
wedding anniversary,
5/25/01.

OTHER

- '74, Jimmy Hinson, Sr., pastor,
Farmington Baptist Church,

- Mocksville, N.C.
- '86, Dr. Cecil Kenneth Lance,
Jr., pastor, First Baptist
Church, Salisbury, N.C.
- '85, Rev. Dennis Hill, pastor,
Mount Carmel Baptist
Church, Chapel Hill, N.C.
- '89 Rev. Larry Thompson,
pastor, Calvary Baptist
Church, Morgantown, N.C.
- '91 Rev. George Arant, pastor,
Kenly Missionary Baptist
Church, Smithfield, N.C.
- '01 Chuck Cassada, assistant
pastor of youth and
evangelism, Calvary Baptist
Church, Salisbury, N.C.
- Rev. David Myers, pastor,
North Kannapolis Baptist
Church, Concord, N.C.
- Dr. Jeff Rogers, pastor,
Greenville First Baptist
Church, Greenville, S.C.
- Randy Sherron, pastor,
Greenwood Forest Baptist
Church, Cary, N.C.
- Rev. Ronald Weeks, director of
Union Mission, Roanoke Rapids,
N.C.
- Rev. David Wood, pastor,
Crestwood Baptist Church,
Winston-Salem, N.C.

FACULTY PUBLICATIONS

Nanette Minor Godwin

- *The Andover Organ Company: Origin and Evolution from 1949 to 2000*, dissertation
- "Practice Requirements: Discouraging for Keyboardists," *Pedalpoint*, Fall 2001
- "An Organ Class for Children?" *Pedalpoint* (forthcoming)
- "Detecting Performance Problems" *Pedalpoint* (Winter, 2002)

Andreas Köstenberger

- "Salvation to the Ends of the Earth: A Biblical Theology of Mission", with Peter T. O'Brien (*New Studies in Biblical Theology*; Intervarsity Press, 2001)
- "John," in *Zondervan Illustrated Bible*

Backgrounds Commentary, Vol. 2 (Zondervan, July 2002)

- *Studies in John and Gender: A Decade of Scholarship* (Peter Lang, 2001)
- Paperback edition of *Encountering John: The Gospel in Historical, Theological and Literary Perspective* (Baker, 1999)

Bruce A. Little

- *The Many Sides of Man: An Introduction to Interval Anthropology* (In Russian only), with Felix Lazarev (Simfeyopol, Crimea, July 2001)
- *Religion as a Method of Knowledge of the Universe* (In Russian only), with Anatoliy S. Fliatov (forthcoming)

David Lanier

- "Four Lessons in Kingdom Living, Mathew 5-7," *Adult Sunday School Curriculum* (Lifeway, Fall 2003)
- "Love" and "Temptation" for *New Holman Bible Dictionary*

Mark F. Rooker

- "The Genesis Flood," *The Southern Baptist Journal of Theology* 5/3 (Fall 2001)

Josef Solc

- "Doing Missions in the Post-Communist Czech Republic," *Glorious Hope* Vol. 28, No. 1
- "Doing Missions in the Post-Communist Czech Republic," *Brethren Journal* (forthcoming)

Keith Harper

• *Send the Light; Letters from Lottie Moon.*
(Mercer University Press, 2002)

Emir Caner

• *Unveiling Islam* with Ergun Caner (Kregel
Publications, 2002)

FACULTY SPEAKING ENGAGEMENTS

MAY, 2002

Dr. Kenneth Coley

11-12 - Memphis, TN, Kirbywoods
Baptist Church Teacher Training
Seminar

24 - Goldsboro, NC, Wayne Christian
School Graduation

Dr. Dorothy Patterson

10 - Indian Trail, NC, FBC of Indian
Trail

11 - Ft. Mill, SC, Pleasant Valley BC

Dr. Paige Patterson

5 - Bumpass, VA, Little River BC

6 - Hickory, NC, Mountain View BC

12 - Ft. Mill, SC, Pleasant Valley BC

19 - Mobile, AL, FBC North Mobile

21 - Salisbury, NC, Rowan Baptist

Association Pastor's Conference

22 - Durham, NC, Gorman BC

26 - Durham, NC, Cresset BC

28 - Roanoke, VA, SBCV/Blue Ridge
Association

JUNE, 2002

Dr. Dorothy Patterson

20-22 - Anchorage, AK, Heart Call
Alaska

Dr. Paige Patterson

2 - Ashland, KY, Rose Hill BC

9 - St. Louis, MO, Rock Hill BC

26 - Odessa, TX, Temple BC

Dr. Joseph Solc

2 & 9 - Prague, Czech Republic, First
Baptist Church

AUGUST, 2002

Dr. Dorothy Patterson

23 - Tumbling Shoals, AR, Tumbling
Shoals, BC

Dr. Paige Patterson

11 - High Point, NC, Westchester BC

18 - Huntersville, NC, Christ
Community Church

25 - Orange Park, FL, FBC

SEPTEMBER, 2002

Dr. Kenneth Coley

1 - Fairfield, PA, Middle Creek Bible
Conference

6-7 - Missoula, MT, Pastor's
Conference

Dr. Dorothy Patterson

6 - Christianburg, VA, Christianburg
BC

Dr. Paige Patterson

3 - Kansas City, MO, Midwestern

Baptist Theological Seminary

7 - Henderson, NC, Second BC

8 - Creedmoor, NC, Pleasant Grove,
NC

22 - Kings Mountain, NC, FBC Kings
Mountain

22 - Concord, NC, Parkwood BC

23 - Roxboro, NC, Beulah Baptist

Association

29 - Lincolnton, NC, Boger City BC

Dr. Joseph Solc

8 - Dorchester Baptist Church, Belton,
SC

OCTOBER, 2002

Dr. Bruce A. Little

7-11 - Simperopol, Crimea,
International Conference: *Man and the
Christian World View*, Tavrichesky
National University

Dr. Paige Patterson

1 - Greensboro, NC, Hunter Hills
Baptist Church

13 - Conway, SC, Pine Grove Baptist
Church

20 - Millen, GA, Oak Hill, BC

21 - Rising Star, TX, Cross Timbers
Baptist Association

22 - Dallas, TX, Criswell College

27 - Chattanooga, TN, Concorde BC

29 - Graceville, FL, The Baptist
College of Florida

NOVEMBER, 2002

Dr. Dorothy Patterson

1-2 - Shreveport, LA, Willow Point BC
11 - Winston Salem, NC, NC

Ministers' Wives Luncheon

15 - Greensboro, NC, Hunter Hills BC

Dr. Paige Patterson

2 - Grover, NC, Patterson Springs BC

10 - Portsmouth, VA, Calvary BC

11 - Winston Salem, NC, NC Baptist
Pastors Conference

17 - Prattville, AL, East Memorial BC

18 - Birmingham, AL, Alabama

Pastors Conference

DECEMBER, 2002

Dr. Paige Patterson

8 - Bristol, VA, North Bristol BC

9 - Lynchburg, VA, Liberty University

JANUARY, 2003

Dr. Paige Patterson

19-20 - Austin, TX, High Pointe BC

24 - Rolesville, NC, Trinity BC

Dr. Joseph Solc

Brno & Mikulov, First Baptist Church

FEBRUARY, 2003

Dr. Dorothy Patterson

1-3 - Norman, OK, Trinity BC

Dr. Paige Patterson

2 - Jacksonville, FL, FBC Jacksonville

3 - Montgomery, AL, Alabama State
Convention Evangelism Conference

16 - Clarksville, TN, FBC Clarksville

MARCH, 2003

Dr. Paige Patterson

2-3 - Boca Raton, FL, Boca Raton
Community Church

APRIL, 2003

Dr. Dorothy Patterson

25-26 - Hudson, FL, Word of Life

Dr. Paige Patterson

6 - Ft. Worth, TX, Birchman BC

13 - Richmond, VA, Salem BC



Alumni Luncheon



SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY

June 12, 2002, 12:00 Noon
St. Louis Convention Center
Dr. Paige Patterson, Speaking

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

OUTLOOK

NONPROFIT Org.
U.S. Postage
PAID
Wake Forest, NC
Permit No. 44

News Office
P.O. Box 1889
Wake Forest, NC 27588-1889
(ISSN 0887-0934)
(Occupant) or Resident